

# **MESSANGER AND ADVOCATE, OF THE CHURCH OF CHRIST.**

VOL. 1.

PITTSBURGH, AUGUST 1, 1845.

No. 18.

## **EXTRACT FROM THE PROPHECY OF ENOCH.**

And it came to pass that Enoch continued his speech saying, behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heavens, saying, turn ye and get ye upon mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face: and he said unto me, Look and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophecy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed, and the people of Canaan shall divide the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sheron, and the land of Enoch, and the land of Omer, and the land of Heni, and the land of Sham, and the land of Haner, and the land of Hannaniah, and all the inhabitants thereof; and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; And so great was the faith of Enoch that he lead the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them but the Lord came and dwelt with his people, and they dwelt in righteousness.— The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people; And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.— And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo! Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of

Satan was upon all the face of the earth! And he saw angels decending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed and his angels rejoiced. And Enoch beheld angels decending out of heaven bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion: and it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity; and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also, you are just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father; but behold they are without affection, and they hate their own blood; and the fire of my indignation is kindled against them. And in my wrath and displeasure will I send in the floods upon them, for my fierce anger is kindled against them.—Behold I am God; Man of holiness is my name: Man of counsel is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them:—And that which I have chosen has plead before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment! and wherefore, for this shall the heavens weep; yea and all the workmanship of my hands.

And it came to pass, that the Lord upake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren; and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked and, from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father; and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained: I am weary because of the wickedness of my children!—When shall I rest, and be cleansed from the unrighteousness which has gone forth out of me?—When will my Creator sanctify me that I may rest, and righteousness, for a season abide upon my face? And when Enoch heard the earth mourn, he wept and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods. And the Lord could not withhold; and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eterni-

ty; whoso comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon a cross, after the manner of men; and the heavens were veiled: and all the creation of God mourned; and the earth groaned; and the rocks were rent: and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest?—And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest; but before that day the heavens shall be darkened and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth: and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may abide upon their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we shall fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell

on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy; and all the days of Zion in the days of Enoch, were three hundred and sixty five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went the saying, Zion is fled.

*From the Ensign.*

### ON FAITH.

"According to your faith be it unto you."—Mat. 9: 29. Among the principles of the gospel, we think that the first one, and the most important link in the grand chain, is faith.—Paul by inspiration says in Hebrews 11: 6, "He that cometh to God must believe that he is." And that, "without faith it is impossible to please him."

Probably more has been written on that word in Theology called faith, than any other in the English language; or rather upon the principle or idea contained in the word, or communicated to the mind by it.

The definition given in holy writ, has not satisfied the curious, nor quieted the contentions; and theologians have ransacked their brains and the great and small libraries of the world, to find a better or different definition than that simply given by the apostle Paul in Hebrews 11: 1, "Faith is the substance (i. e., the ground or confidence) of things hoped for, the evidence of things not seen."—This definition suits us very well. But Buck, in his *Theological Dictionary*, says: "Faith is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience; or as it is a judgment or assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other who reveals or relates it. The Greek noun translated faith, comes from a verb which signifies to persuade, the nature of faith being a persuasion and assent of the mind, arising from testimony or evidence." Brown, in his *Dictionary of the Bible* says: "Faith properly signifies, a persuasion and assent to truth upon the authority of another, and is opposed to *doubting*."

Webster, in his *Dictionary of the English language*, says: 1. "Faith is the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence. 2. The assent of the mind to the truth of a proposition advanced by



another; belief, on probable evidence. 3. In theology the assent of the mind or understanding to the truth of what God has revealed," &c. "Belief of the revealed truths of religion,"—HOOKER. Swift says, "Faith is trust in God."

We might multiply authors on the subject—this all-absorbing subject; but we think the above will answer as to the definition of learned men; therefore, we proceed to another part of the subject. Buck has given us in his Theological Dictionary an explanation of *seven* different kinds of faith, viz: divine, human, historical, the faith of miracles, a temporary faith, faith in respect to futurity, and seventh, faith in Christ. And Mr. Brown adds, "Saving faith," which would make eight. We have been some astonished that in the full blaze of the gospel light from all the revelations of God, as contained in the sacred scriptures, and of good common sense, and sound philosophy, men should be so speculative and wild in their notions about faith; for in the first place, according to the book of God, we never could learn that there was any but one kind of faith; that according to James, is living or dead faith. If it produces action, then we would call it living faith; if no action is produced, of course it would be dead—dead because it would be motionless.

Now, if philosophy too, as well as scripture, will bear us out in this point, then we hope our brethren *especially*, and also all honest enquirers after TRUTH, for the sake of truth, will be profited, and all "the traditions of men," and "doctrines of devils" on this subject, be found out and seen to be what they really are, that is, chaff, and nothing but chaff:—only words without knowledge, subverting the souls of men, and leading them astray from God: yea, mere vanity.

Living faith is that principle which actuates us, in all our right dealings both with or before God and man.

Dead faith is that which does not produce action. It is that principle of faith which the devils have, that makes them "fear and tremble" before God. Faith is an act or exercise of the mind of an intelligent being, giving credence to testimony, or having confidence in that which is made known. And the effect produced upon that mind or intelligence, is always owing to the object about whom, or concerning which the evidence is given. If the testimony adduced is concerning the divine Being, and the mind or understanding assents to the truth of that which is proposed, then the effect produced upon the heart is what Mr. Buck would call a "divine faith." But it is not in reality a different kind of faith from any other living faith; but it is the powers of the mind called up to contemplate the Creator, and if we give credence or assent, then the effect produced is confidence in, reliance on, or assurance of the existence of God. It is not "divine faith," but faith exercised in a di-

vine personage. And if we suffer that assurance to work in us to *will*, as well as to assent, then the effect or result in us is, living faith: and if carried out, it will produce right action towards him in whom that faith is centered. If the evidence presented is concerning some natural or temporal object, and we assent to it, then only a natural or common result is produced in the mind; and if we become interested so as to act, or if there is any motive produced by the testimony, or in the object about which the evidence is given, to beget in us a will, then our action should always correspond with our interests, and it always will provided we are correctly taught and act rationally.

No rational or intelligent being has more than one mind; though that mind has various properties, faculties, or powers which compose it. With the faculties of the mind, we examine every thing presented to us, in which we are interested. Some individuals examine with one degree of scrutiny, and some with another owing to the peculiar construction of their minds; or rather to the degrees of knowledge or intelligence which the minds of the individuals have acquired. Now, if the faculties of the mind are the same in all, although in some weaker and others stronger, how is it that we can find different *kinds* of faiths?—With the same powers of mind, we believe every thing to which we assent; and with the same mind, we reject every thing which does not come to us, as we think, sufficiently authenticated. Then, after reviewing the whole of the preceding, we come to the inevitable conclusion with the inspired apostle, Ephesians 4: 5, that there is but "one faith." Although that may be exercised on different objects, and consequently produce varied results, yet there is but ONE FAITH.

We will here divide the faculties of the mind into the understanding, the heart and the will. The UNDERSTANDING is that which perceives ideas, compares them one with another, and judges of their agreement or disagreement. It is the seeing or thinking faculty. Its operations are termed perceptions.—The HEART is that which loves, hates, and desires; is pleased or displeased. It is the seat of all those exercises which are pleasing or painful, and virtuous or vicious. It is the feeling faculty. Its operations are termed affections. The WILL is the determining faculty—that which determines or chooses to act.—Its operations are termed volitions.

There are different kinds of evidence by which we assent to the truth of any proposition, and of these, but two are infallible.—First: when the principles on which the evidence is founded, are intuitive. Such is the evidence of Mathematical truths. Secondly: when God speaks from heaven to man by his own voice, by an angel, by an open vision, or by his Son, then that which is spoken, is infallible testimony to the mind. The next



highest evidence is experience. Such is the evidence on which natural and experimental philosophy stands. This is received immediately by the senses. But there is a possibility of being deceived by any one of our senses singly, since to a man having the jaundice badly, things sometimes appear yellow. The organs of the ear may be diseased, and we may think, and even affirm, that we hear sounds, when we do not. The next and last class of evidence which we shall now notice, is wherein we give our assent to a proposition on the veracity of others. Now, reviewing the above, we are intuitively certain that a whole is greater than a part. When our three senses of seeing, hearing, and feeling are brought into requisition by the vocal voice of God, by the presence of his Son, or an angel, the evidence will not admit of doubt; therefore it is infallible. Next: we are experimentally certain that fire will burn;—and lastly, we are by testimony certain that Jesus of Nazareth was crucified, on Mount Calvary, and that he arose from the sepulchre of Joseph of Aramathia into life again, on the third day, and afterwards “shewed himself to his apostles by many infallible proofs.” That is, as John says, 1st Epistle 1: 1, “That which we have heard, which we have seen with our eyes, and our hands have handled, of the word of life.” Here the apostle brings three out of five senses, to bear upon the fact, that “Jesus was the Son of God,” which truth was the great burden of the first sermon or evidence which Paul, the bold and faithful apostle of the Gentiles, first delivered to the world: Acts 9: 20, “And straightway he preached Christ in the synagogues, that he is the Son of God.”—This fact he knew, because he had heard his voice. For the Lord himself had said to him, Acts 9: 5, “I am Jesus whom thou persecutest;” and because he had seen him, as he says in 1st Corinthians 15: 8, “And last of all he was seen of me.” And because, also, he had felt his power—Acts 9: 4, “And he fell to the earth, and heard a voice,” &c. This evidence he always bore to the world, & all those who rejected his testimony, were under condemnation; for he was a messenger sent of God to preach to the inhabitants of the earth: as was also all those who had “obtained part in that ministry,” which the Lord Jesus gave to his servants, by the authority of which, they were to bear his name before the world and to administer the ordinances and laws of his gospel, to all true believers, who wished to be adopted into his kingdom on earth and finally into his celestial glory.

People, therefore, were not only under condemnation for rejecting the apostles, but also all the elders, &c., who were rightfully set apart by holy ordination to minister the gospel. For Paul says in 2d Corinthians 8: 23, in speaking of the ministers, “they are the messengers of the churches, and the glory of Christ.” And when he speaks of the author-

ity of the ministry, 2d Corinthians 2: 15, 16, he says—“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life.” One object, in the above quotations, is to show the means that the Savior and his ministers used to produce faith in those who heard them; viz: the testimony of those called and sent of God. For, said he, Luke 10: 16, “He that heareth you, heareth me.” John 13: 20, “He that receiveth whomsoever I send, receiveth me.” Old Paul seems to have understood the same principle in the same way, Romans 10: 14, 15, “How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” 17th verse, “So then FAITH cometh by hearing.” Ah! is the ear the organ, hearing, the sense or medium, testimony the cause, and belief or faith the effect produced? Is this sound reasoning? Let us turn it over and look at it again. Then according to all the above, God must first call a man or men by revelation. Do not start, gentle reader, at the word revelation, in its strictest or widest sense; for, says the good book, “No man taketh this honor unto himself, but he that is called of God, as was Aaron;” Hebrews 5: 4. Was Aaron called by direct revelation from heaven? Yes. And the Lord spake unto Moses, saying, Exodus 28: 1, “Take thou unto thee Aaron thy brother, from among the children of Israel, that he may minister unto me in the Priests office.” But, says an objector, Aaron was called to minister the law not gospel. Hold for one moment. Was not the ministers of Christ called by direct and divine revelation? Yes. John 5: 16, “I, says Jesus, have chosen you and ordained you.” Mark 3: 13, 14, “And he, Jesus, called unto him whom he would, and ordained twelve—that he might send them forth to preach.” Acts 13: 3, “The Holy Ghost said, separate me Paul and Barnabas, unto the work whereunto I have called them.” 3d verse, “Hands were laid on them, and they were sent away.” 5th verse, and “at Salamis they preached the word of God.” Timothy was called by immediate, direct revelation or prophecy, and ordained by the laying on of hands. 1st Timothy 4: 14.

Now one object we have had in the above quotations, is to show that the Lord’s ministers, both under the law and under the gospel, were called by direct revelations from heaven, or a special pointing out by prophecy, and then set apart by holy ordination. When thus called, chosen, and set apart or ordained, those in the gospel dispensation went forth and bore a testimony—preached the gospel as Peter says, “with the Holy Ghost and power, down from heaven.” 1st Peter 1: 2, “It pleased God by the foolishness of preaching to save them that believe.” 1st Corinthi-

ans 1: 21. Belief then or faith is a saving principle, connected with obedience. According to the above, "Jesus is the author and finisher of our faith." Hebrews 12: 2. That is, he called a man or men by revelation to his holy ministry or priesthood; and after being ordained, he or they go and preach the gospel; and they who hear that preaching, and give credence to the testimony, that is, believe the preaching, their "faith comes by hearing the word of God"—and obedience then following, makes their faith a living faith, or principle in them, which works by love, and will purify the heart—"if they endure unto the end."

But again there is a faith spoken of in the New Testament, which no wicked man ever did or ever will receive. It is contrary to the nature of the Lord's dealing. He cannot enjoy it, cannot exercise it, cannot have it. 'To another faith by the same spirit.' 1st Cor. 12: 9. The birth 'of the spirit,' in John 3: 5, succeeds the birth 'of the water.' 'Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins; and—(then and not till then,)—ye shall receive the gift of the Holy Ghost.' There is not a promise in 'the book' of the gift of the holy spirit until after faith, repentance, and baptism.—There is not an example given in the New Testament where a wicked man ever received the gift of the spirit before baptism. Baptism is the initiatory rite of induction, or the door into the kingdom of Christ; and when a man is born into the kingdom, then he has a right to expect, yea, to claim the spirit of that kingdom, by virtue of the promise of the king. 'Behold, I send the promise of my Father upon you.' Luke 24: 49. After a man has thus obeyed the ordinances of baptism and the laying on hands, as the disciples did at Samaria, (Acts 8,) and has received the holy spirit, by it he may obtain 'the gift of faith:' but without the spirit, he cannot exercise this gift.—The Lord's spirit does not dwell in unholy temples. An unbelieving wicked man is unholy; and in order to obtain and enjoy the Holy Spirit, he must 'arise and be baptised and wash away his sins, calling upon the name of the Lord.' Acts 22: 16. Then he is washed—then he is clean—then the temple is prepared for the reception of the spirit; by which he can truly say 'Our Father who art in heaven.' Then, and not till then, he can receive this 'gift of faith.' Then he can understand the force of Judas' enquiry, 'Lord how is it that thou wilt manifest thyself unto us and not unto the world?' John 14: 22.—'This exercising 'the gift of faith,' with other gifts, once was, ought to be now, and will be at the coming of the Savior, the distinguishing characteristic of the saints—the true believers.

It was this gift of faith by which the ancients did wonders. 'Through faith they subdued kingdoms, wrought righteousness, obtain-

ed promises, \* \* \* women received their dead raised to life again,' &c., &c. Heb. 11. It was by or through this 'gift of faith,' by the immediate operation of the Spirit of God, that every miracle which has ever been performed since the days of Adam to the present time, was and has been performed—except those which have been done by the power of Belzebub, for the servants of Satan have wrought miracles as well as the servants of God. No doubt both performed their wonders *by faith*; but their faith was centered in opposite objects—one in God, the other in the Devil.

(To elucidate more clearly this 'gift of faith' to the understanding of all, we will introduce an example. When Moses and the children of Israel had started from Egypt to Canaan, they halted on the banks of the Red Sea, enclosed by mountains and the Egyptian army.—Nothing, it seemed, could save them but the interposition of Heaven. 'By faith they passed through the Red Sea as by dry land.'—They believed in God from their forefathers, yet they could see no way of escape now.—Moses was exercised by two of the gifts of the spirit, viz: revelation and faith. He had no faith which directed him what to do, only to trust in God, until the Lord said to him,—'Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.—But lift thou up thy rod, and stretch out thy hand over the sea, and divide it.' That moment the gift of faith was lit up in his soul.—That moment he believed the word of the Lord with all his heart. He lifted up his rod in faith. His friends were delivered. His enemies sunk. His soul magnified the Lord, and his stock of knowledge was increased. Thus the gift of faith was an immediate act or gift of the Spirit of God on the minds of all those who ever receive it.

But dear reader, stop for a moment and think, if there is no church in Christendom who is contending for and enjoying the spiritual gifts, or miraculous gifts by the spirit, and the gift of faith is one of these gifts; then can any church on earth claim 'the gift of faith?' We answer no! distinctly no. If any individual or church can be found who are contending that they have that precious gift of faith, then we contend that they may have that wonderful gift of miracles also. For both are gifts by the same spirit. The ancients enjoyed both these, and many other gifts also. The same cause will produce the like effects; and we believe that it will in this generation, as well as in ages long past. But let us take another view of this subject of faith: The apostle Jude says 3d verse, in writing to his brethren: 'It was needful for me to write unto you, and exhort you that ye should earnestly contend for the *faith* which was once delivered to the saints.' To what saints did the inspired writer refer? 'Once delivered,' in this place, means previously delivered. Then we

ask what this earnest contention should be for? Should it be about *creeds, or forms, or notions*? No, it should be about faith—living faith.—Faith exercised in a living object, producing action—yes, marvelous results. Then it would be 'the faith which was once delivered to the saints.' It would not only be like their faith, but it would be the very same faith.—But again. Did the ancients believe that it was their privilege to receive immediate power from God? Yes: by them the 'mouths of lions were stopped.' Did they believe in receiving revelations from heaven? Yes. Paul says, 'they obtained promises.' Do Christians (as they are called,) of the present day, believe in receiving miraculous power from God—revelations from heaven? No. Do they then have faith—the same faith that actuated the bosom of the ancients? Do they have faith in the same objects, in the same things? If so, does it produce the same effects, the same results? No! Oh no!! We argue that if they had the same faith, it would be faith in the same things; and the same enjoyments of course would follow. But where are those enjoyments? Where is that 'like precious faith' through the medium of which all, yes all the ancient saints lived and walked and held communion with heaven, with angels, with Jesus and with his Father? O! where! where shall we find it in Christendom at this day?—Has it fled, no more to return, until the Lord comes in his glory? Nevertheless, when the Son of man cometh, shall he find faith on the earth? Luke 18: 8. O, my Lord! if thou shouldst come now, as many believe that thou wilt soon, then, O, then! where wouldst thou find that faith which actuated thy saints and martyrs? Or would thou come and smite the earth with a curse? Mal. 4: 6. Nay, but there will be a people on earth before the burning day, who will serve the Lord aright; who will have faith, who will be prepared to meet that consuming time—the glorious appearing of our Lord and his mighty angels, with all the heavenly throng. For he said, while on earth, in reference to this very point, 'But as the days of Noah were, so shall also the coming of the Son of man be.' Math. 24: 37. In the days of Noah, among the wicked they knew not 'until the flood came and took them all away.' But how was it with the righteous family of Noah, who had obeyed the voice of revelation given to them in order to their safety? Did that day overtake them as a thief in the night? No. Noah being warned of God by immediate revelation from heaven to him, '(being moved with fear,) prepared an ark to the saving of his house.'—Heb. 11: 7. Now if it will be before the second coming of Messiah, 'as it was in the days of Noah,' then the Lord will call upon some man or men by direct revelations from heaven. They will hearken to his voice.—Will have faith in his word. Will prepare a place of temporal safety. Will gather into it

and the Lord will there preserve them while 'the day cometh that shall burn as an oven,' as he preserved Noah and Lot till his overflowing judgments consume 'all the proud, and all that do wickedly.' By faith the saints will stand that trying day. By 'the gift of faith,' they will outstrip the winds, and flee from the wrath to come. By faith 'they will be caught up to meet the Lord in the air, and so shall they ever be with the Lord. Amen.

#### EXTRACT FROM THE BOOK OF MORMON.

And now, it came to pass that when King Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them: and they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying O have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified: for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men.

And it came to pass that after they had spoken these words, the spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them. And king Benjamin again opened his mouth, and began to speak unto them, saying, my friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you: for behold, if the knowledge of the goodness of God at this time, has awakened you to a sense of your nothingness, and your worthlessness and fallen state; I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long suffering towards the children of men, and also the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that put his trust in the Lord, and should be diligent in keeping his commandments, and continues in the faith even unto the end of his life; I mean the life of the mortal body; I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world, for all mankind, which ever were, ever since the fall of Adam, or who are, or who ever shall be, even unto the end of the world; and this is the means whereby salvation cometh. And there is none other way



vation, save this which hath been spoken of; neither are there any conditions whereby man can be saved, except the conditions which I have told you. Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you: and now, if you believe all these things, see that ye do them. And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness, and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long suffering toward you unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel; and behold, I say unto you that if ye do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true. And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; but ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another; and also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, the man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent: and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God. For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have;

for both food and raiment, and for gold and for silver, and for all the riches which we have of every kind? And behold, even at this time, ye have been calling on his name and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped, that ye could not find utterance, so exceeding great was your joy.— And now, if God, who has created you, on whom you are dependant for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of the substance that ye have, one to another? And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done. I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich, as pertaining to the things of this world. And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not, I would that ye say in your hearts, that I give not because I have not; but if I had, I would give. And now, if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received.

And now, for the sake of these things which I have spoken unto you: that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants, and see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize: therefore, all things must be done in order.— And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also. And finally, I cannot tell you all the things whereby ye may commit sin for there are diverse ways and means, even so many, that I cannot number them. But this much I can tell you, if ye do not watch yourselves, and your

thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord; even unto the end of your lives, ye must perish. And now, O man, remember and perish not.

## MESSANGER AND ADVOCATE.

PITTSBURGH, PA. AUGUST 1, 1845.

When a subscriber in the country, wishes to send for the Messenger and Advocate, he can now take a sheet of cap or letter paper, write us a long communication on it, and inclose a bank bill and send it 300 miles for five cents—or any distance further for ten cents. As the price of our paper is very low, our friends must, in all cases, pay the postage on their letters. It will be but little for them, but it is very burthensome to us.

We wish our Agents to be particular, when they procure a subscriber or subscribers for our paper, and receive the money, as they should do, to forward with the name, the money so received, and not wait until they get more, as some have done; thereby keeping us out of our just dues for perhaps a long time.

Elder Rigdon has left this city on a mission east. How long he will be absent, is uncertain, as he will undoubtedly, visit several of the interior counties in this state, and set before them the principles of the gospel of the Son of God; after which, he may visit several of the eastern cities.

We will state for the information and comfort of the saints abroad, that the cause is prospering in this city. Scarcely a week passes, but more or less are baptized, and enter into the kingdom. Ten have been baptized the present week; prospects appear cheering; many are inquiring after the truth. We have many calls for Elders to go to different places and preach the word. May the Lord roll on his work with mighty power, and cut it short in righteousness, is our earnest desire.

### THE PROPHECY OF ENOCH,

On the first page of this number, will be found an extract from the prophecy of Enoch, which was received by revelation, some years since. As it is a relic, too precious to be lost, we extract it for the benefit of the readers of the Messenger. It gives us a specimen of the power Enoch obtained with God, by faith, for we

are told "that by faith Enoch walked with God, and was not, for God took him." We trust that it will prove a stimulus, to the saints, to action, when they read of the great blessings enjoyed by the ancients, and consider that they were men of like passions with ourselves, subject to all the evils and temptations with which we are surrounded, and that the same God, who conferred upon them such great privileges, "is the same yesterday to day and forever," and is "no respecter of persons," consequently is just as willing to hear and answer the prayers, and bestow as great blessings upon his children now, as in days gone by: therefore, beloved brethren, let us gird up our loins and be faithful; knowing that the days draw near, and the time is at hand, when the just shall stand by faith.

KIRTLAND.—Elder Rigdon has returned from his visit to Kirtland. He left a small branch of the church in that place, rejoicing in the Holy one of Israel; they feel strong in the work of the Lord, although their numbers are few. "The race is not to the swift nor the battle to the strong," but he who trusteth in the Lord God, shall prosper.

He delivered several lectures to large and attentive audiences; a good feeling and spirit prevailed; and much good, we trust, will result therefrom.

We would say to the church in Kirtland, and also, to all the saints, walk uprightly before God and all men; keeping your conscience void of offence; remembering to do the will of him who hath called you to your high and holy calling, with an eye single to his glory; and the God of peace will bless you with the gift of his Holy Spirit, which shall be in you as a well of water springing up unto Eternal life. And although afflictions may come upon you, and persecutions may rage, yet your Heavenly Father will give you grace according to your day, and will render succor in every time of need; and will finally give you a place in the midst of that happy multitude which John saw upon Mount Zion, who had come up through "great tribulation, and washed their robes and made them white in the blood of the Lamb."

THE BOOK OF MORMON.—There is no book with which we are acquainted, better calculated to incite the saints to action, in righteous-

ness, than the Book of Mormon. Beside containing the fulness of the gospel of Jesus Christ, and a history of a once noble and mighty people, it also gives us, in plainness, simplicity, and truth, the principles of action by which we should be governed from day to day. An observance of which, will prepare us for usefulness in this life; and will also secure unto us an abundant admittance into that rest which remains for the people of God.

We find in its sacred pages, many blessings promised to the upright; to the virtuous; to the poor in spirit, who trust in the Lord; to the meek; to those who hunger and thirst after righteousness; to the merciful; to the peace-maker, and to the pure in heart. But on the other hand, not a blessing, not a promise is recorded within its pages for the liar, the thief, the drunkard, the adulterer, the murderer, or for any worker of iniquity, except through repentance and an obedience to the gospel of Jesus Christ.

For the benefit of our readers, who may not be in possession of the foregoing Book, we make an extract in another column from its pages, the 2d chapter of Mosiah, which we trust will be found interesting.

We have received a letter from Elder Jeremiah Hatch jr, dated, Carrol, Chetauqua co. N. Y. July 21, 1845; from which we make the following extracts:

BR. ROBINSON:

*Dear Sir.*—"After an elapse of two weeks I take this occasion to write, according to promise, and to inform you of the circumstances with which I am surrounded. I left Pittsburgh on the 8th and arrived here on the 11th inst.

Since my arrival I have had the privilege of baptizing three persons, two males and one female, and confirmed them members of the church and kingdom of Christ. One of whom I ordained High Priest, and he has entered the field of labor with me. \* \*

This whole region of country, wherever we have traveled, seem willing to listen to the messengers of truth, and I feel that many more will embrace the gospel. Sectarianism is powerless, and priestcraft, panic stricken, is struggling to shut out the light, which is exposing to open day, those systems which have chained down the minds of men for ages.—The cry of delusion, of fanaticism is of no avail here, and the future is filled with the brightest images of hope.

Next Sunday we preach in Ellington village about 12 miles from this place, north.—They sent for us and promised us a meeting-

house if we would come. We intend to open a circuit of 30 or 40 miles, and make it ring with the sound of the gospel, and work of God in the last days, and prepare the wheat for the garner. Give us your prayers; for, by the help of God we will do whatsoever we find to do with our might.

I herein send you \$1. for the Messenger and Advocate. \* \* Write without fail, for I am all anxiety to know of your prosperity.—My love to one and all.

Your Brother in the hope of the rest of God.

*For the Messenger and Advocate.*

MR. EDITOR:

Having an ardent desire for the continued spread of divine truth to all people, I have taken the liberty to write a few lines for the columns, if you should think them worthy of an insertion in so valuable a periodical as I deem yours to be. My mind has been more than usually awakened to the all-absorbing subject of true holiness before God and among men; of loving our neighbor as ourselves; of doing unto others as we would have them do unto us, &c. In order to come to a full understanding of the principles by which we may do these things, let us search the scriptures, and reduce to practice those ennobling precepts which we find therein recorded; which if we do, we shall be enabled to grow in grace and in the knowledge of the truth.

As saints of God, let us arouse every faculty of our souls to serve him with an undivided heart and mind, that we may obtain and enjoy that faith by which the saints anciently prevailed over all evil, and by which they held communion with the hosts of heaven, and through which they received such consolations as the world is, and has always been a stranger to. Let every brother and every sister be humble and meek, speaking the truth to all people; dealing justly, loving mercy, and becoming holy in all manner of conversation and conduct one with another, that those who now consider us deceivers, and deceived, by seeing our faith manifest in us by our good works, may be led to seek the like precious enjoyments, by embracing that plan of salvation which was devised before the world was, for the redemption of all who will believe and obey.

Let every saint purify their heart before the Lord, and keep them so, as he cannot look upon sin with the least degree of allowance; knowing if you do this, the kingdom is yours, and not many years hence the Lord Jesus will descend from heaven, and rescue his children from the power of their oppressors and give rest to the weary and those who are heavy laden. Therefore, beloved saints, do not become wearied in well doing, knowing you will surely reap your reward if you faint not.

A.



*For the Messenger and Advocate.*

MR. EDITOR:

Sir:—Permit me, through the columns of your paper, to illustrate the parable of the sower, which is recorded in Matthew's gospel, 13: 3—8, as I understand it.—In the first place I would ask the reader, who ever he might be, this question, have you been baptized for the remission of your sins, and received the laying on of hands for the reception of the Holy Ghost, by one having authority? If you have, you will understand the truth when you read; but if you have not, you will be at a loss. How so? you will ask.—Because you have not got that knowledge which Jesus Christ promised to those who would do his Father's will. You will find by reading John 7: 17, what he says on this subject. "If any man will do his will," speaking of his Father, "he shall know whether I speak of myself." Now reader, Jesus came to do the will of his Father, and in so doing he sends forth his apostles in this wise, Mark 16: 15—18, "And he said unto them go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned, and these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues, &c. The Holy Spirit operating on them shewed the fruits of their obedience to gospel ordinances. Now reader if you will obey those ordinances you will receive the gift of the Holy Spirit, by which you can understand the sayings of the Son of God,

We shall now commence with the parable. "Behold, a sower went forth to sow: and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.—Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.—Mat. 13: 3—8.

Jesus drew the parable before us, as he did many others from the pastoral occupations of the Jews. It may appear unnatural to some, that he should represent the seed which fell into good ground, as bringing forth fruit even to a hundredfold, this was a large increase; but it should be remembered that the land of Judea was very fertile.

Previously to attempting a particular explanation of the parable, there is one circumstance which we think worthy of the reader's attention. By the seed sown, was intended the word of God; and by the soil into which it was cast, the heart and understanding of man. Now as there is no contradiction in nature between the seed and the soil, so we infer that

the nature of the human heart is not opposed to the gospel of Christ. If men are totally opposed to the gospel in their natures previous to their conversion, it is but a poor figure the Savior uses when he represents his word by the seed, and the hearts and understandings of men by the soil in which it is sown.

According to the representation of this parable, the knowledge of religion is natural to all mankind; the seed of it is sown in the bad ground as well as in the good; it is not the acquisition only of a few thoughtful and contemplative men, but arises directly and immediately from certain principles and powers essentially belonging to the human form, so that no man can have it to say, he did not bring forth fruit because the seeds of it, the principles of religious knowledge were never sown in his mind. Secondly, we may observe, that among the various bad soils here mentioned by our Savior, there are none of them described as being naturally bad; if therefore our minds are in a religious and moral sense unfruitful this is owing to our own corruption of them and not to any inherent depravity or barrenness in the soil itself. The great object of Jesus in uttering the parable of the sower, was to show the different ways in which the truth would be received by different orders of men. The explanation, as given by our Lord himself, will be found in verses 18—23, the seed was sown under four different circumstances and in the explanation Jesus showed that there were four different kinds of hearers of the word.

First, there were those who heard the word but did not understand it, verse 19. The word preached to them was the seed which fell by the way side, and which the fowls of the air came and devoured. Hence it is said that when the word is preached to a man who did not understand it, then cometh the wicked one and catcheth away that which was sown in his heart. It was not difficult for the wicked enemies of Jesus to take away the word of the gospel from the hearts of those who did not understand it; their great object was to prevent men from embracing the religion of the blessed Redeemer, they took away the key of knowledge from the people—they shut up the kingdom of heaven against men—neither entering themselves nor suffering those who would enter to go in—and they were represented by the fowls who came and devoured the seed.

Secondly: There were those who heard the word and received it with joy, but they were men of instability and endured only for a while; for when tribulation or persecution arose on account of the word they had professed, they became offended and gave it up. When the word was preached to this class, it was represented by the seed which fell upon stony places, where there was but little earth; it sprung quickly up as seed does when slightly covered, and having but little root it could not

endure the scorching rays of the sun and of course wither away. This certainly was a beautiful figure by which to represent those who, to use the apostles expression, 'were not rooted and grounded in the faith.' Eph. 3: 17.

Third: There were those who heard the word, and became unfruitful, because the care of this world and the deceitfulness of riches choked it and prevented its growth in their minds. When preached to them it was represented by the seed sown among thorns which the thorns sprung up and choked.

Fourth: There were those who heard the word and understood it, in whose hearts it bore fruit to some in a greater to others in a less proportions. The word to them was like seed sown in good ground which brought forth fruit some an hundredfold, some sixtyfold, some thirtyfold. It is a similar figure which Jesus uses when he says I am the vine ye are the branches, he that abideth in me and I in him the same bringeth forth much fruit. John 15: 5.

In drawing moral instruction from the parable, it should be remembered, that we here perceive the way in which the truth is received by different classes of men, and the reasons why some men are induced to renounce and abandon the truth. All the seed that was sown was represented as being good seed. That which was sown by the way side did not germinate because it was caught away by the fowls, that which fell in the stony places sprung up and withered only for want of soil; that which fell among thorns was good seed and would have borne fruit had it not been choked, while that which fell into good ground was no better seed, but, it bore fruit even to an hundredfold on account of the soil into which it was received. The word of truth met with all those different kinds of reception; and it may be remarked, that the truth meets with the same reception now, as the experience of every true teacher of the gospel will enable him to testify. In the first place there are at the present day the wayside hearers, those who do not understand what they hear; no lasting impression can be made on such persons; if they profess to have received the truth they never can defend it, they cannot give a reason of the hope that is in them, and they are continually liable to abandon the cause they may have espoused. The enemies of truth will find them fit subjects for deception, and they will artfully catch away from their hearts what little of the truth they may have in remembrance, as the fowls caught away the seed from the way side. There are those again, who hear the word, and receive it with great joy and zeal at first, but they do not understand it, the root of the matter is not in them, and they endure only for a while. Opposition causes them to tremble, not having the love of truth in their hearts; they know not how to suffer any thing in its defence, and when tribulation or persecution ariseth be-

cause of the word, they are offended, and they abandon the cause which they at first embraced with so much joy. And here it should be remarked, that these people will never acknowledge the real reasons why they profess to renounce the truth. They will not say that it is on account of the opposition with which they meet, and they are offended because tribulation and persecutions arise. No. But Jesus makes manifest the real reason why such renounce the truth; they have not sufficient courage and devotion to truth, to endure tribulation and persecution.

In the third place, there are those who hear the word, but in whom the love of the world predominates. The care of the world, and the deceitfulness of riches choke the word and he becometh unfruitful. Are there not many such at the present time: men who cannot defend the truth, because it interferes with their worldly interest, and their money making concerns. Such may at first receive the word, but their love of the world and the power that riches have over them choked it and they abandon it. This is no disgrace to the truth itself, and never should weaken our confidence in it, such men would be as likely to renounce the truth as any thing else, if it interfered with their more worldly interests. Gain is the on-ly god they worship and any thing that deprives them of this, they cannot endure.

Lastly, we find those in this age of the world, who have the word and understand it; the word in them is the seed sown in good ground. They understand it well, they know the evidences on which it is founded, they can see the fallacy of objections brought against it, and they cannot be persuaded to give it up. The opposers of the truth cannot uproot it from their hearts; they are willing to suffer shame, tribulation, and persecution for the name of Christ; and as they love the truth above every thing else, so no worldly consideration can induce them to abandon it. It bears fruit in their hearts, some an hundredfold, some sixty, some thirty. It is worthy of remark here that the fruit which the word brings forth, is always like itself. Men do not gather grapes of thorns nor figs of thistles. A doctrine of love will bear the fruit of love; a doctrine of joy will bear the fruit of joy; a doctrine of peace, like christianity, which is peace on earth and good will to man, will bear the fruit of peace, &c. Gal. 5: 22. In Peter the word bore the fruit of joy, even an hundredfold; for believing, he rejoiced with joy unspeakable and full of glory. 1st Peter 1: 8.

Reader, may it be your happy lot to receive and understand the word of God; and may you enjoy those rich consolations of the gospel of Christ, which the world can neither give or take away.

J. McDOWELL.

Madison, Ia. July 15, 1845.

DEAR SIR:—

I take up my pen to write you

these few lines, in order to receive some counsel concerning the future gathering place for the saints. I am a native of Bern in Switzerland, came to America in 1829, settled near Madison, obeyed the gospel in August 1844. was baptized by elder Lorenzo Wells, and soon afterwards ordained an Elder. Since that time I contemplated to sell my estate, and remove to Nauvoo in order to be perfected in the ways of the Lord, truly believing that city to be a city of holiness; but through family circumstances was always prevented in so doing, my wife being opposed to go there. About two years ago it pleased the Lord to take her from this earthly life, leaving me a widower with seven small children. My desire to move to Nauvoo became every day stronger and I tried every way to sell my farm, even at a considerable loss, but could not find a chance, until lately a gentleman told me that he would buy it about next fall or winter if he could realise the money. Having now that opportunity, it only remains for me to know where to go, as there has taken such a change in the affairs of the church, that I shall not go to Nauvoo. \* \* \* As I desire to serve the Lord, and believe that the doctrine of Christ goes hand in hand with the strictest observance of moral conduct, I feel myself bound to discontinue fellowship with the church at Nauvoo.

As to the first presidency of the church, my mind was always settled on that point. I take the revelations of God for my guide, they are very clear and plain about it. I believe with all my heart that president SIDNEY RIGDON is the lawful successor of Joseph Smith, and I cheerfully acknowledge him as such. Indeed I do not know how it were possible that the twelve could so far apostatize as to cut him off he being higher in authority than they, (the twelve.) And how will the Mormons at Nauvoo be able to sustain an organization of the kingdom of God, without a prophet and without a first Presidential triune, I cannot see.

I have to go through many tribulations, yet I stand having been preserved so far by the hand of our heavenly Father. I still (although alone,) believe the book of Mormon, and Doctrine and Covenants true, and rejoice in the work of the Lord in the last days. Being but an imperfect English scholar, I hope and trust the time is not far distant when the gospel of the kingdom will be proclaimed in my native language, (the German.) My heart's desire is, to obey the gospel and be inducted into the kingdom of God, as soon as an Elder shall visit this part of the country. \* \* \*

I shall probably visit Pittsburgh some time this fall. I am very happy to have the opportunity to hear of the great work by your paper.

I remain respectfully yours,  
in the bonds of the everlasting covenant.  
LEWIS DE BUREN.

To E. ROBINSON.

Pittsburgh, July 23, 1845.

BROTHER L. DE BUREN:—

Dear Sir.—Your kind letter of July 15, just came duly to hand, and its contents perused with pleasure; and in reply, I will say as you very truly remark in your letter, "The gospel of Christ goes hand in hand with the strictest observance of moral conduct;" and to deviate in the least degree, from the principles of righteousness and uprightness, and persist in that deviation, will forfeit any man's standing before God, will grieve the Holy Spirit, and cause darkness to overwhelm the mind, when that person is prepared to partake of almost any pleasing error, and to do almost all manner of iniquity, having lost the lamp which guides the feet of the saints, and substituted in its place his own carnal desires, and the spirit of that evil one, which are at enmity with every principle of godliness, holiness and virtue.

When we look at the matter with our natural understanding, we are led to marvel greatly, that a people once enjoying the sweet influence of the Holy Spirit, and having the history of the Jews and Nephites before them; (their rise and progress, and the great and manifold blessings wherewith the Lord blessed them, when faithful before him; and their sudden and awful destruction when they perverted their ways before the Lord;) should have so soon forgotten the rock from whence they were hewn, and entered with greediness into the very same abominations and crimes which wrought the overthrow and ruin of those ancient people of God. How forcibly is brought to bear the sayings of our Savior, "if that light which be in you become darkness, how great is that darkness."

I know, dear brother, that inasmuch as Jerusalem was destroyed for the transgression and wickedness of its inhabitants, so will Nauvoo share the same awful fate for practising the same wickedness and abominations before the Lord; for God is not man that he should change, nor the son of man that he should repent of his doings; neither will he be mocked by those who profess to know his name.

Directly after the death of Joseph Smith, and about the time the church at Nauvoo rejected Elder Rigdon, and the law of God, by voting that they did not want a Prophet to lead them, the Lord pointed out to Elder Rigdon the course he should pursue, and at the same time gave him the pattern for the organization of the kingdom of God as spoken of by Daniel; which organization took place agreeably to the heavenly communication and pattern, at the conference in this city, commencing on the sixth of April A. D. 1845. The laws and regulations governing which kingdom you will find contained in the 11th and 12th No's. of the Messenger, the grand fundamental principle of all of which, is, "to love the Lord our God with all our heart, might, mind, and



strength, and our neighbor as ourself;" which if we will do, dear brother, happy are we, as the Lord has declared that if we are not one we are none of his.

The most of the saints here strive to be governed by the principles as set forth in the organization of the kingdom, and seem determined to have truth, virtue, and righteousness govern all their actions, which alone will enable a man to stand in the midst of this generation, in which is to be accomplished the great things spoken of by the prophets and apostles, pertaining to the last days.

Since the conference we have had many seasons of rejoicing; upon many occasions the Spirit of God has been poured out in great effusion; many great and precious principles pertaining to the government of the kingdom of God have been revealed and made manifest—the visions of eternity have been unfolded to the view of several; and many important scenes through which the saints will have to pass until the time of the coming of the Son of Man, when he will set his feet upon the mount of Olives, and proclaim peace to the world, have been shown, to instruct the saints how to prepare for those things which are at hand, even at our doors.

The place for the gathering and safety of the saints has been shown, and measures will be entered into ere long, in the due time of the Lord, to secure it as a home for those who are willing to obey the gospel of Jesus Christ, thereby becoming sons and daughters of God, and place themselves in a proper situation to be taught of heaven, that they may know how to save themselves from this untoward generation, and be delivered from the awful calamities which await the inhabitants of the earth, when the vials of wrath are fully poured out. For, dear brother, except a man shall place himself in a position to have power with his God, through an obedience and strict observance of his law and requirements, he cannot stand in the midst of those scenes which are about to take place; yea, which have already commenced to dawn upon the world. Neither will he be prepared to abide the day of the coming of the Son of Man, and be numbered with his jewels. To be prepared for these things we must be in possession of that faith once delivered to the saints; which can be obtained only by faithfulness and diligence before our heavenly Father.

I feel thankful, on your account, that the way is about to open before you, when you can gather with the saints, where you will enjoy the privilege of being instructed more fully in the things of the kingdom, which will be a source of great joy and gladness to your heart; as the Lord is pouring out upon us, great and manifold blessings, which fill our souls with joy unspeakable and full of glory.

The news from abroad is cheering. Write often, as we are happy to hear from you, as also from all the saints. Be of good cheer,

dear brother, and may the Lord of hosts bless and prosper you both spiritually and temporally; may the time soon come when you will be permitted to be initiated into the kingdom of his dear Son, and partake of all the blessings and privileges pertaining thereto, and finally be crowned his at his kingdom and coming, is my prayer and desire in the name of Jesus Christ, Amen.

Yours in the bonds of the gospel.

E. ROBINSON.

*Mansfield, Conn. July 23, 1845.*

PRESIDENTS S. RIGDON & E. ROBINSON; I received your papers with much pleasure and joy, to once more see the spirit that was breathed in the church some years gone by. If I know any thing about the Spirit of God it is breathed forth in the columns of your paper. I admire the spirit and desire to cherish it. I shall sustain brother S. Rigdon as the first President of the church, with all the true servants of God; and there are others who will do the same in this place.

I have delayed sending the money before, I wished to get some more subscribers for the paper; I have obtained one, and the prospect is, there will be more soon. People are inquiring after truth in this region of country, and I think there can be a great work done here. The Twelveites foam and rage for their craft is in danger, and must fall to the pit from whence it sprung. They are very much alarmed at the appearance of the Advocate in this place; But truth they must learn, altho it cuts close, for God has sent light into the world, and light is truth. This region of country has been the place where men from the Twelve have displayed their authority; we have a specimen of their lying and deceivings; one Selah Lane came here, with a revelation from William Smith to settle affairs in this Branch. The instruction was, we must obey the Twelve right or wrong; this we came out against; he demanded my license for not obeying the counsel of the Twelve. I told him he could not have it. There is no slander too foul for these Twelve headed saints to hurl at those who absent from them; but thanks be to God, I have, through his grace, been able to see the light through the mist of darkness which has been thrown around me.

There is a good field in this region of country for Elders to labour in. I pray the Lord to send some faithful Elder to this place, that we may be strengthened and instructed more fully in the things of the kingdom. I inclose one dollar for the Advocate for M. Thompson, and one for myself, as I agreed. I thank you for sending the paper so readily, without the money. I close my letter, by signing myself your Brother in the

New and everlasting Covenant;

HENRY H. WADE.

From the Ensign.—By Request,  
**G. M. HINKLE to W. W. PHELPS**  
*Buffalo, Scott County, I. T., }*  
*August 14, 1844. }*

To W. W. PHELPS, Esq., Nauvoo, Ill.

*My dear Sir,*—After so long a time, I lay up my pen to address a few lines to you, and thus break that perfect silence which has existed between us ever since we parted in Far West, Missouri, in the Fall of 1838. Then you and I were both dissenters from the church of 'Latter Day Saints;' though we did not dissent upon exactly the same principles—for I only dissented from the unwise, unhalloved management of the heads or authorities of the church, and not from any true points of doctrine which I ever had believed. But you said to me that you dissented from the whole Mormon system.

Since then I have been told by good authority, such as Hyrum Smith and others, that you have returned to the bosom of the church; and been received again to fellowship, and all seems to be well with you—if you are happy in the course you are now taking, all I have now to say to you is, at the tribunal of heaven you will have to answer for all your deeds done in the body.

But Sir, there is one point upon which I wish to address the Latter Saints through you, in order that the honest hearted and ignorant minded may be corrected, and the malicious hearted slanderers put to shame. It has been the theme of many since I left Missouri, to calumniate and vilify me for the course which I, as the acting Colonel of the Militia of Caldwell, pursued in the surrender of the citizens of Far West, Caldwell, &c.; to the authorities of Missouri. Those vilifiers have stated it, and vociferated its repetition throughout the length and breadth of our happy land—and the newspapers of the day have thrown it upon the wings of the wind, and no doubt it has gone to the old world, and there been listened to and credited—especially by those of your faith—that I, as a base wretch, after having the confidence of the church—yet in that critical moment of their perils in Missouri, when they in and of Far West were besieged by between three and four thousand men—the story is, that I, there and then, betrayed the 'Heads of the Church' into the hands of the Military authorities of Missouri, and that too, for a large sum of money! And then, as if they intended to heap disgrace upon me, after insult and injury, they say I turned state's evidence against them;—also, that I informed on many of the citizens of Far West, had them arrested and delivered up to the court of inquiry, to be punished. And many such like reports have been put in circulation by my enemies to do me injury; all of which, before God, I declare to be as false as Satan himself.

Now Sir, you are the man who knows more

about it than any other man belonging to your church. You know that you, John Corrill, A. Morrison, and myself, were appointed by Joseph Smith to go and confer with the commanding officers of the Missouri Militia, and effect a treaty if possible, on any terms short of a battle. You know that we went and risked our lives with a white flag, when only a few hours previous, the bearer of one (Charles Smith,) had been fired at on the same field: and we did this to obey the order or request of Joseph Smith. Our object was (at least I felt so;) to prevent the effusion of blood, which we all saw must inevitably take place, unless something could be immediately done.—Were you not present Sir, at that trying scene? when the eyes of our enemies seemed to flash fire when we approached, and I received from the hand of Major General Lucas that unhalloved paper, narrating to us the terms upon which the lives of our families and friends could be saved—viz: "Give up your leaders—your principle men, as hostages to be tried by civil law. Give up all your arms of defence, and ALL leave the State forthwith." He also read to us that generous—no—that execrable order of Governor Boggs, authorizing him to exterminate us, or drive us from the State. Now Sir, I appeal to your candor: did I, at this critical moment, say to General Lucas, or to any of those with him, Give me a sum of money, Judas like, and I will comply? If you answer in the affirmative, then query, were you and the others of the delegation to go partners with me in such an unhalloved speculation? What! thus to betray our friends—our brethren into the hands of their implacable enemies in the hour of their peril—and that too for Missouri gold!!! Or if I did, as has been reported by men high in authority among you, winked at by all, and not contradicted by any—at least so far as I know—did I take the price and snugly lodge it all in my own pocket, without dividing with any of you? You know I did not make that treaty alone. Nay, you well remember that yourself and the others with us, by authority, or request of Joseph Smith himself, agreed to the disgraceful terms. We then urged all to submit. But did I not then and there oppose that part of the order requiring us to give up our arms and immediately leave the State, urging that if any had offended by breaking the law, we were willing and even anxious that such should be punished to the extent of justice, or the magnitude of the crime—but to give up our arms and leave the State, would be virtually throwing away our most sacred rites as citizens of a republican state; and that we would as soon give up our lives? Did he not become enraged and say that Joseph Smith, Sidney Rigdon, Lyman Wight, P. P. Pratt, and G. W. Robinson must be given up; and no other terms would do? Did he not give us half an hour to consult our friends? When the facts were laid before Joseph, did